
Trial of Elder I. Dammon Reported for the *Piscataquis Farmer*

edited by Frederick Hoyt

Frederick Hoyt first discovered this newspaper report in the course of conducting his research on the early beginnings of Adventism in Maine. We reprint here a report of the trial, replete with quaint spelling, style, and diction. A commentary on the trial and its significance for early Adventism follows this report.

—The Editors

In offering the public the following report I feel it due to them as well as myself, to make a few remarks. When I volunteered to do it, I had no doubt but that the examination would have been gone through within the course of a few hours. Judge then, what must be my surprise on finding the Court House filled to overflowing, and having it occupy such a length of time. To the witnesses I will say, I have abridged your testimony as much as possible, and have omitted much of the most unimportant part, in order to shorten the work, but have endeavored in no case to misrepresent you, and if you find an error, I beg you to impute it to my head, instead of heart.—To the reader I will remark, that much of the testimony was drawn out by questions, and I have omitted the questions in all

Frederick Hoyt is professor of history and political science at Loma Linda University, La Sierra campus, Riverside, California.

cases where it could be dispensed with and shorten the work. To all, I offer it as an imperfect and impartial report. In consequence of my total inexperience, being but a laboring man, I should shrink from publishing it, but from the urgent solicitation of others. Thanking the Court for the favor of a seat, by them, and the Court and Counsel for the use of their minutes, I sign myself this once THE REPORTER.

N. B. I have preserved the language of the witnesses as much as possible.

Monday, Feb. 17, 1845.

STATE OF MAINE
vs.
ISRAEL DAMMON.

Prisoner arraigned before Moses Swett, Esq. of Foxcroft, associated by Seth Lee, Esq. of Atkinson, on the following complaint, to wit.

To Charles P. Chandler, Esq. one of the Justices of the Peace within and for the County of Piscataquis.

“HARTFORD J. ROWE, of Dover, in the Co. of Piscataquis, Yeoman, upon his oath complains, that Israel Dammon, Commorant of Atkinson, in said County, Idler, is, and for several days last past, has been a vagabond and idle person, going about in the town of Atkinson, aforesaid, in the county aforesaid, from place to place, begging:—that he the said Israel

Dammon is a common railer or brawler, neglecting his calling, or employment, misspending his earnings, and does not provide for the support of himself family, & against the peace of the State of Maine, and contrary to form of Statute in such cases made and provided.

He therefore prays that the said I. Dammon, may be apprehended and held to answer to said complaint and dealt with relative to the same as law and justice may require.”

Plead Not Guilty.

Court adjourned to one o'clock, P.M.

Opened agreeably to adjournment .
C. P. Chandler, H. G. O. Morison, for State. J. S. Holmes, for Respondent.

Opened by Chandler. Cited chap. 178, sec. 9, Revised Statutes. Adjourned to Court House.

Ebenezer Blethen sworn. Have been in the house three times, saw nothing out of the way in elder Dammon. Have seen others. Objected to by Holmes. Confine your remarks to prisoner, he can in no ways be accountable for the conduct of others, and I object to any testimony except what goes to show what respondent has said or done, as wholly irrelevant.

Question by Chandler. Who was the presiding elder at the meeting?

Ans. Elder Dammon presided and took the lead of the meetings that I attended.

Chandler and Morison. The meetings appear to be elder Dammon's meetings—he took the lead and guided them, and is accountable for any public misconduct, and ought to check it: we propose to show the character of his meetings, to show the character of the man.

By the Court. You may relate any thing that took place at the meetings, where the respondent was presiding elder.

Witness. The first meeting I attended was two weeks ago yesterday—saw people setting on the floor, and laying on the floor; Dammon setting on floor; they were leaning on each other. It did not have the appearance of a religious meeting.

Cross examination. Saw nothing like licentiousness—there was exhortation and prayer each evening. Was there last time after part of my family.

J. W. E. Harvey, sworn. Have attended their meetings two days and four evenings. First meeting lasted eight days—have known Dammon six weeks—Dammon, White and Hall were leaders. Dammon said the sinners were going to hell in two days. They were hugging and kissing each other—Dammon would lay on the floor, then jump up—they would frequently go into another room. Dammon has no means to support himself that I know of. The meeting appeared very irreligious—have seen him sit on the floor with a woman between his legs and his arms around her. Cross examined. The room they went into was a back room; don't know what was in it—I was in two rooms where there was a fire. In the back room they said the world's people must not go. Dammon said the meeting was to be a private meeting and they wanted no one to come unless they believed as he did in the Advent doctrine. I did go considerably—if the meetings were religious ones I thought I had a right to go to them—I went to satisfy myself what was done. I had no hostile feeling against them. I think they held the first meeting a fortnight. Dammon said he wanted no one to attend their

meetings unless they believed in the advent doctrine.

Wm. C. Crosby, Esq. sworn. I was at the meeting last Saturday night, from about 7 o'clock to 9. There was a woman on the floor who lay on her back with a pillow under her head; she would occasionally arouse up and tell a vision which she said was revealed to her. They would at times all be talking at once, halloing at the top of their voices; some of them said there was too much sin there. After the cessation of the noise, Dammon got up and was more coherent—he complained of those that came there who did not be-

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lieve in the advent doctrine. At one time Dammon said there was hogs there not belonging to the band, and pointed at me, and said, I mean you, Sir. Subsequently he addressed me again—said, you can't drive us out of town; he stared me in the face and said, I am an honest man, or I could not look you in the face, and you have hell's brass or you could not look me in the face. Dammon said if he was owner of the house he would compel all unbelievers to leave it—they were setting and laying on the floor promiscuously and were exceedingly noisy. Cross examined. Did he not say if there was any there who did not come for instruction he did not want them there. Ans. That is not what he said—he pointed to me and said he meant you—I never was more pointedly addressed in my life—we stood 5 or 6 feet apart, most of the men were on the floor—most of the women in chairs—Do not know how long Dammon has been in town.

Thomas Proctor sworn. Saw the prisoner last Saturday—was present

when he was taken; know nothing of the meetings myself.

Moses Gerrish, sworn. I have never attended any of their meetings, when the prisoner was present.

Loton Lambert, sworn. They were singing when I arrived—after singing they sat down on the floor—Dammon said a sister had a vision to relate—a woman on the floor then related her vision. Dammon said all other denominations were wicked—they were liars, whoremasters, murderers, etc.—he also run upon all such as were not believers with him. He ordered us off—we did not go. The woman that lay on the floor relating visions, was called by Elder Dammon and others, imitation of Christ. Dammon called us hogs and devils, and said if he was the owner of the house he would drive us off—the one that they called imitation of Christ, told Mrs. Woodbury and others, that they must forsake all their friends or go to hell. Imitation of Christ, as they called her, would lay on the floor a while, then rise up and call upon some one and say she had a vision to relate to them, which she would relate; there was one girl that they said must be baptised that night or she must go to hell; she wept bitterly and wanted to see her mother first; they told her she must leave her mother or go to hell—one voice said, let her go to hell. She finally concluded to be baptised. Imitation of Christ told her vision to a cousin of mine, that she must be baptised that night or go to hell—she objected, because she had once been baptised. Imitation of Christ was said to be a woman from Portland. A woman that they called Miss Baker, said the devil was here, and she wanted to see him—she selected me and said, you are the devil, and will go to hell. I told her she want my judge. Mr. Ayer then clinched me and tried to put me out door. I told him we had not come to disturb the meeting. The vision woman called Joel Doore, said he had doubted, and would not be baptised again—she said Br. Doore don't go to hell. Doore kneeled to her feet and prayed. Miss Baker and a man went

into the bed room—subsequently heard a voice in the room hallo Oh! the door was opened—I saw into the room—she was on the bed—he was hold of her; they came out of the bed room hugging each other, she jumping up and would throw her legs between his. Miss Baker went to Mr. Doore and said, you have refused me before, he said he had—they then kissed each other—she said “that feels good”—just before they went to the water to baptise, Miss Baker went into the bed room with a man they called elder White—saw him help her on to the bed—the light was brought out and door closed. I did not see either of them afterwards. Once I was in the other room talking with my cousin. Dammon and others came into the room and stopped our discourse, and called her sister and me the devil. Imitation of Christ lay on the floor during the time they went down to the water to baptise, and she continued on the floor until I left, which was between the hours of 12 and 1 o’clock at night.

Cross examined. Answer. The visionist lay down on the floor I should think about 7 o’clock—she lay there from that time until I left. Dammon and others called her Imitation of Christ. Part of the time Dammon was down on the floor on his back—can’t say certainly who first said she was Imitation of Christ, but can say Dammon repeatedly said so—Dammon said Christ revealed to her and she to others. I am not acquainted with elder White. They called him Eld. White. They said if the Almighty had any thing to say he revealed it to her, and she acted as mediator.

Wm. Ricker, sworn. Know elder Dammon—I went to attend their meeting once: they told me there would be none—I asked them where it would be on the next Sabbath? they told me they know not where; but they did not admit any but the advent band. I asked Dammon if that was Christ’s religion? he said it is ours.

Leonard Downes, sworn.—Went to meeting with Loten Lambert, and kept with him; heard him testify, and know what he has related to be true. He

omitted one thing. I saw Dammon kiss other people’s wives. Witness underwent a severe cross examination, in which his testimony was so near a repetition of Mr. Lambert’s, that it is by me, considered useless to copy it.

Wm. C. Crosby re-examined. I saw no kissing, but heard about it. I did not stay late, went about 7, left about 9 o’clock. After the visionist called them up she told them they doubted. Her object seemed to be to convince them they must not doubt.—Dammon called the churches whore-masters, liars, thieves, scoundrels, wolves in sheep’s clothing, murderers, etc. He said read the Star. By spells it was the most noisy assembly I ever attended—there was no order or regularity, nor any thing that resembled any other meeting I ever attended—Dammon seemed to have the lead and the most art. I don’t say Dammon shouted the loudest; I think some others stronger in the lungs than he.

Dea. James Rowe, sworn. I was at Ayer’s a short time last Saturday evening—Elder Dammon found fault with us for coming to his meeting—he spoke of other denominations as Esq. Crosby has just testified—said the church members were the worst people in the world. I have been young, and now am old, and of all the places I ever was in, I never saw such a confusion, not even in a drunken frolic. Dammon stood up on the floor and said, I am going to stand here—and while I stand here, they can’t hurt you, neither men nor devils can’t hurt you. Cross examined. He said all churches, made no distinction. I put no meaning to what he said, I only state what he did say. I have been acquainted with the prisoner 20 or 30 years; his character was good until recently.

Jeremiah B. Green, sworn. I attended an afternoon meeting a fortnight ago yesterday—they had an exhortation and prayer in the evening—saw men wash men’s feet, and women wash women’s feet—they had dishes of water—elder Dammon was the presiding elder—I saw Dammon

kiss Mrs. Osborn.

Ebenezer Trundy, sworn. I was at meeting week before last,—I heard Dammon say “God’s a coming! God’s a coming!!” Mr. Boobar was telling of going into the woods to labor—Dammon said he ought not to go. Boobar said he had a family to support and was

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poor. Dammon told him he must live on them that had property, and if God did not come then we must all go to work together.

Joseph Moulton, sworn. When I went to arrest prisoner, they shut the door against me. Finding I could not gain access to him without, I burst open the door. I went to the prisoner and took him by the hand and told him my business. A number of women jumped on to him—he clung to them, and they to him. So great was the resistance, that I with three assistants, could not get him out. I remained in the house and sent for more help; after they arrived we made a second attempt with the same result—I again sent for more help—after they arrived we overpowered them and got him out door in custody. We were resisted by both men and women. Can’t describe the place—it was one continued shout.

Wm. C. Crosby, Esq.—called again.

Prisoner has been reported to have been there about a fortnight with no visible means of support.

J. W. E. Harvey, re-examined.

Prisoner has been there considerable. I know of no means he has of support, other than to live on his fol-

lowers.

T. Proctor, re-examined—

Prisoner has been reported as a man who has no means of support—I do not know of his having any.

Jacob Martin sworn: It is the common report that the prisoner is

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living upon his followers. I have attended no meetings of their's. Have seen a number of sleighs there, and fifteen or twenty strangers.

Benjamin Smith, Esq., Selectman of Atkinson sworn: I have been called upon by the citizens of Atkinson to interfere and put a stop to these meetings—they gave as a reason, that the defendant and others were living upon certain citizens of said town—and that they were liable to become town charge. I started to-day to go there, but learned that the prisoner had been arrested and that the others had dispersed.

Here the government stopped. Court adjourned to half past six o'clock.

Evening—Respondent's witnesses.

James Ayer, Jr., affirmed: The most of the meetings were at my house. I have generally attended them—sometimes I was out. I have heard the testimony on the part of the State. Some things stated I do not recollect. I was there last Saturday evening—saw no kissing. I agree with Crosby and Lambert substantially. I understood prisoner to say there were members of the churches who he referred to instead of the whole. Saw the woman with a pillow under her head—her name is Miss Ellen Harmon, of Portland. I heard nothing said by her or others about imitation of Christ. I saw

Miss Baker laying on the floor. I saw her fall. Saw Miss Baker and sister Osborn go into the bed-room—sister Osborn helped her on to the bed, came out and shut the door. There was no man in the bed-room that evening. I heard the noise in the bed-room—brother Wood of Orrington and I went in; asked her what was the matter, she made no reply, and I went out. Brother Wood assisted her off of the bed, and helped her out—she appeared in distress. She told brother Doore she was distressed on his account—was afraid he would lose his soul, and advised him to be baptised. Did not see them kiss each other. It is a part of our faith to kiss each other—brothers kiss sisters and sisters kiss brothers, I think we have bible authority for that. I understood the prisoner to say, there was an account in the Star of a Deacon who had killed seven men. The reason of our kneeling, I consider an object of humiliation.

Cross examined.—I know nothing about Miss Harmon's character. I did not say there was no kissing—I saw none. Did not hear her called imitation of Christ. Elder Dammon has had no other business, but to attend meetings. He and another man from Exeter, came with a young girl. Dammon said he had a spiritual wife and he was glad of it. I went to Mr. Lambert and said if he disturbed the meeting, he must go out door. We went to the water after eleven o'clock—brother Dammon baptized two. I know nothing about sister Baker's character—seen her at meeting in Orrington. I understood sister Harmon had a vision at Portland, and was travelling through the country relating it.

Job Moody affirmed: I was at meeting Saturday evening. Brother Dammon said in relation to other churches they were bad enough; said they were corrupt; he spoke of the Star—he did say they were thieves, etc. I am not certain, but think he said that evening there was exceptions. Sister Harmon would lay on the floor in a trance, and the Lord would reveal their cases to her, and she to them.

By the Court.

Answer. Mr. Dammon repeatedly urged upon us the necessity of quitting all labor. Kissing is a salutation of love; I greet them so—we have got positive scripture for it—I reside in Exeter.

Here the witness was told he might take his seat. He said I have some testimony in relation to brother Dammon's character, if I am not a going to be called again. He then stated that he had been acquainted with brother Dammon five or six years, and his character was good. He works part of the time, and preaches a part of the time. I have been serving the Lord and hammering against the devil of late.

Isley Osborn affirmed: I know nothing bad in brother Dammon's character. He believes there is good, bad, and indifferent in all churches—he thinks it best to come out from them, because there is so many that has fallen from their holy position.—Do not recollect hearing him use the expressions about churches they have sworn to, but have heard him use as strong language against them. Do not call sister Harmon imitation of Christ. They lose their strength and fall on the floor. The Lord communicates to them through a vision, so we call it the Lord. Brother White did not go into the bed-room, nor any other man.

Cross-examined: She told them their cases had been made known to her by the Lord, and if they were not baptized that evening, they would go to hell. We believed her, and brother Dammon and I advised them to be baptised. Brother Dammon thought it best to keep the meetings secret, so they would not crowd in. Hold to kissing—have scripture exhortation for that. Sister Baker has a good character—the wickedest man in Orrington says she has a good character, and that's enough to establish any character, when the worst man admits it. (roar of laughter) We wish to go through the ordinance of washing feet in secret. Did not see any kissing, but presume their was, as it is a part of our faith. Think Esq. Crosby's testimony

correct. By Court:—

Answer. Elder Dammon does advise us to quit all work.

Abraham Pease, affirmed. Reside in Exeter, prisoner's character is as good as any man in Exeter. He has a small farm, and small family. He is a reformation preacher—reformation has followed his preaching.

Gardner Farmer, affirmed: Reside in Exeter—prisoner provides well for his family. He has been to my house, and I to his—he always behaves well. I saw him in Atkinson a fortnight ago last Tuesday.

Court adjourned to Tuesday morning 9 o'clock.

Tuesday, 18.

Jacob Mason, affirmed: Reside in Garland. Brother Dammon said the churches were of that description—said they were lyers, rogues, &c. I did not understand him to include all, but individuals. Sister Baker's character is good. Do not recollect of brother Gallison using any compulsion, to make his daughter go forward in baptism. I saw elder White after sister Baker went into the bed-room, near sister Harmon in a trance—some of the time he held her head. She was in a vision, part of the time insensible. Saw nothing improper in brother Dammon that evening. I never knew him a begger, or wasting his time.

Cross-examined: Do not know who it was that went into the bed-room with sister Baker—he was a stranger to me; he soon came out. Can't say how soon he went in again. I have heard Crosby testify, and think him correct. I thought her visions were from God—she would describe out their cases correct. She described mine correct. I saw kissing out door, but not in the house. A part of the time we sat on the floor—both men and women promiscuously. I saw no man go into the bed-room. They wash feet in the evening. It is a practice in our order to kiss, on our meeting each other. Sister Harmon was not called imitation Christ to my knowledge. I think I should have heard it if she was. I believe in visions. Sister Harmon is 18 or 19 years of age;

she is from Portland.

Joel Doore, affirmed: Reside in Atkinson—elder Dammon said there was bad characters in the churches; I did not understand him to say all. He preaches louder than most people; no more noisy than common preachers of this faith. The vision woman would lay looking up when she came out of her trance—she would point to some one, and tell them their cases, which she said was from the Lord. She told a number of visions that evening. Brother Gallison's daughter wanted to see her mother before she was baptised, but finally concluded to be baptised without seeing her. Sister Baker got up off the floor, and went to Lambert to talk with him. I saw no more of her, until I heard a noise in the bed-room—they went and got her out, as the other witnesses have stated. After she came out, she said she had a message to me. She said I had thought hard of her, (I acknowledged I had) but I became satisfied of my error, and fellowshiped her. We kissed each other with the holy kiss—I think elder White was not in the bed-room that evening; but I don't know how many, nor who were there. The girls that was baptised were 17 years old, one of them had been baptised before. We have scripture enough for every thing that was done. There was not one tenth part of the noise Saturday evening, that there generally is at the meetings I attend. As far as I am acquainted with elder Dammon, I consider him a moral good man.

Cross examined. When she kissed me, she said there was light ahead. We believe her (Miss Baker's) visions genuine. We believe Miss Harmon's genuine—t'was our understanding that their visions were from God. Miss Hammond told five visions Saturday night. I did not tell any person yesterday that it was necessary to have any one in the room with her to bring out her trances I did engage counsel in this case to defend the prisoner.

John H. Doore, sworn. I was not at meeting Saturday evening. I belong to the society, and have seen

nothing out of character in any one. Do't consider elder Dammon a bad man—he a man I highly esteem. My daughter was baptised Saturday evening—she has been baptised before. I have both seen men and women crawl across the floor on their hands and knees.

George S. Woodbury, sworn. I am a believer in the Advent doctrine—I have attended every one of the meetings in Atkinson.

[This witness was very lengthy in his testimony, both on examination and cross examination. It amounts to the same as the preceding witnesses for the defence with the following additions.]

Sister Harmon said to my wife and the girls if they did not do as she said, they would go to hell. My wife and Dammon passed across the floor on their hands and knees.

He thinks elder White was not in the bed room, but others were in. We don't acknowledge any leaders, but speak according to the impulse. The elders baptise. I believe in Miss Harmon's visions, because she told my wife's feelings correctly. It is my impression that prisoner kissed my wife. I believe the world will come to an end within two months—prisoner preaches so. I believe this is the faith of the band. It was said, and I believe, that sisters Harmon and Baker's revelations as much as though they came from God. Sister Harmon said to my wife and the girls if they did not do as she said, they would go to hell. My wife and Dammon passed across the floor on their hands and knees. Some man did go into the bed room. Heard brother Dammon say the gift of healing the sick lay in the church.

By the Court.

Ans. Elder Dammon advises us not to work, because there is enough

to live on until the end of the world.

John Gallison, affirmed. [Chandler observed that he had thought of objecting to this witness on the ground of insanity, but upon reflection, he would let him proceed, as he believed it would sufficiently appear in the course of the examination.]

I have been acquainted with elder Dammon as a Freewill elder a number of years. He asked Dammon how long it was. D. answered 6 years. I have been at his house frequently—every thing was in order and in its proper place. I have attended every meeting. I have seen some laying on the floor, two or more at a time—have seen nothing bad in the meetings. [Witness here described the position Miss Harmon lay in on the floor, when she was in a trance, and offered to lay down and show the Court if they wished to see. Court waived it.]

Witness related the visions similar to the other witnesses, but more unintelligible.

Did not hear her called Imitation of Christ. I know she won't, for we don't worship idols.

Cross examined. I believe in visions, and perfectly understand that, but suppose we are not before an Ecclesiastical Council.—Elder Dammon does not believe as he used to. [Witness read from the Bible.] We do wash each other's feet—do creep on the floor very decently. I think he has baptised about eleven, but can't say certain how many—I have the privilege of knowing how they behave as well as any one else. I have no doubt sister Harmon's visions were from God—she told my daughter so. I expect the end of the world every day. I was in favor of my daughter being baptised—I could not see ahead to see the devil's rabble coming, but since they have come, I am certain we did just right.

Abel S. Boobar, affirmed. [Most of the testimony of this witness was a repetition of of what others have testified to, of which the reader I think must be weary]

I did not see White go into the bed

room with Miss Baker—heard the noise in the bed room. Others did go in. Elder D said the churches were in a fallen state, and he had rather risk himself in the hands of the Almighty as a non-professor, than to be in the place of some of the churches. I be-

I have said I wished they were broken up, and wished somebody would go and do it. I have said elder Hall ought to be tarred and feathered if he was such a character as I heard he was. I was at one meeting, but as to divine worship there was none.

lieve fully in the faith. [Witness affirmed the story of kissing, rolling on the floor, and washing of feet.]

Joshua Burnham, sworn. I have known Miss Dorinda Baker from five years of age—her character is good—she is now 23 or 24 yrs of age. She is a sickly girl, her father has expended \$1000 in doctoring her. I was at the meeting Saturday night—it was appointed for the lady to tell her visions.

Adjourned to half past one o'clock.

Levi M. Doore, sworn. I have attended more than half of the meetings—my brother's testimony is correct—agree also with Mr. Boobar.

Question by Respondent. Answer. Elder Dammon's mode of worship now is similar to what it used to be.

Cross examined by Morison. Did they use to sit on the floor? Ans. No. Did they use to lay or crawl on the floor? Ans. No. Did they use to kiss each other? Ans. No. Did they use to go into the bed room? Ans. No. Did they use to tell visions? Ans. No.

By Morison. Why do you say that his mode of worship is similar to what it used to be? Because he preaches similar. Did he use to preach that the

end of the world was at hand, and baptise in the dead hours of night? Ans. No. The reason we sit on the floor is to convene more people—sometimes we take some in our laps, but not male and female. Don't know of br. D. spending money uselessly. I am a believer. Sometimes we sit on the floor for formality. Our faith don't hold it to be essential. [Witness repeated the mode of kissing, visions, etc. similar to the others] I never heard br. Dammon say he wished to destroy the marriage covenant. [Respondent here re-examined a number of witnesses, all of whom testified that he used his wife well, and appeared to love her.]

Stephen Fish, Exeter, sworn. I attended the meetings at Atkinson, last summer—have attended most all of the Quarterly Meetings for seven years—have been to elder Dammon's house, and he to mine—he provides well in his house—he has always opposed the mode of paying the ministry by regular salary. [Here the defence closed.]

WITNESSES FOR STATE.

Ebenezer Lambert, Esq. sworn. Last Sunday evening Loten Lambert told me the story of the meeting the evening before—he related as he testified yesterday almost verbatim.

John Bartlett, of Garland, sworn. I have heard the respondent say that one of their band was as near to him as another—he considered them all alike. It is the general opinion in our town that the prisoner is a disturber of the peace, and ought to be taken care of. I have been acquainted with Elder Dammon seven years—his character was always good until within about 6 weeks.

Loten Lambert re-examined. He affirmed all his former testimony—does not know elder White, but Joel Doore told me it was White that was in the bed room with Miss Baker.

Cross examined. There was nothing to obstruct my views—the man had on a dark colored short jacket, and I think light pantaloons.

Leonard Downes re-examined.

Did see Miss Baker come out of the bed room with a man he had his arm around her—see her go in with a man and shut the door. He had on a short jacket, dark colored, and light colored pantaloons—saw her kiss Mr. Doore—she said “that feels good.”

Thomas Proctor examined. Prisoner stated to me that Miss Baker had an exercise in the bed room, and he went in and helped her out. Cross examined. I have said I wished they were broken up, and wished somebody would go and do it. I have said elder Hall ought to be tarred and feathered if he was such a character as I heard he was. I was at one meeting, but as to divine worship there was none. They told us they allowed none there but believers.

A. S. Bartlett, Esq. sworn. Yesterday I saw Mr Joel Doore and Loton Lambert conversing together. I went to them—I heard Doore say to him, it was Elder White that was in the bed room with Miss Baker—Lambert said that was what I wanted to know. I so understood, and think I am not mistaken. I also heard Doore say there was a noise in the bed room.

Elder Flavel Bartlett, sworn. I think Prisoner does not belong to the Free Will Baptist Church. He is not in fellowship with them.

Joseph Knights of Garland, sworn. I attended one of Dammon's meetings in Garland, he behaved well until meeting was over. After meeting was over I saw him hugging and kissing a girl. It is the common report in Garland, that he is a disturber of the peace.

Plyn Clark, sworn. I attended their meeting a week ago last Wednesday or Thursday night. [This witness gave a general character of the meeting as described by others.]

I heard one hallo out “I feel better”—others said “good enough.” I think the whole character of the meeting was demoralizing.

J. W. E. Harvey, called. I have attended the meetings a number of times—I have seen prisoner on the floor with a woman between his legs—I have seen them in groups hugging

and kissing one another. I went there once on an errand—Dam. halloed out “Good God Almighty, drive the Devil away.” I once saw elder Hall with his boots off, and the women would go and kiss his feet. One girl made a smack, but did not hit his foot with her lips. Hall said “he that is ashamed of me before men, him will I be ashamed of before my father and the holy angels.” She then gave his feet a number of kisses.

Joel Doore, Jr. called for the defence. I have heard brother Dammon preach that the day of grace was over with sinners. Respondent said “that is my belief.”

Levi M. Doore, called. Br. Wood was dressed in light pants and dark jacket.

Joel Doore, Jr. called. Br. Wood had light pants and dark jacket.

Abel Ayer called. Brother Wood went to the baptism and was about all the evening.

James Boobar called. Sister Baker

Dammon argued that the day of grace had gone by, that the believers were reduced; but that there was too many yet, and that the end of the world would come within a week.

and br. Wood were about all the evening. Elder White had a frock coat and dark pants.

Prisoner opened his defence & cited Luke 7 chapter 36 verse—John 13 chapter—Last chapter in Romans—Philippians 4th chapter—1st Thessalonians 5th chapter. Holmes followed with the defence. Court adjourned one hour. [Holmes closed the defence with signal ability. Chandler commenced in behalf of the State. Cited 178 chapter 9th and 10th sections Revised Statutes; he dwelt upon the law; after which

Morison summoned up the testi-

mony and closed with a few brief and appropriate remarks.

Elder Dammon again rose for further defence. Court indulged him to speak. He read 126th Psalm, and the 50th Psalm. He argued that the day of grace had gone by, that the believers were reduced; but that there was too many yet, and that the end of the world would come within a week.

The Court after consultation sentenced the prisoner to the House of Correction for the space of Ten Days, From this judgment Respondent appealed.

Tuesday morning the prisoner having taking his seat, rose just as the Court came in, and shouted Glory to the strength of his lungs.

Tuesday afternoon, after the Court had came in and were waiting for the counsel, the prisoner and his witnesses asked permission, and sung as follows:

“COME OUT OF HER, MY PEOPLE.”

See Rev. 18th Ch. 4th V.

BY JOHN CRAIG.

While I was down in Egypt's land,

I heard my Saviour was at hand;
The midnight cry was sounding,
And I wanted to be free,
So I left my former brethren
To sound the jubilee.

They said that I had better stay
And go with them in their oldway;
But they scoff at my Lord's coming—

With them I could not agree,
And I left their painted synagogue

To sound the jubilee.

Then soon I joined the Advent Band,

Who just came out from Egypt's land;

They were on the road to Canaan,
A blest praying company,
And with them I am proclaiming
That this year's the jubilee.

They call us now a noisy crew,
And say they hope we'll soon

* * * *

fall thro';
 But we now are growing
 stronger,
 Both in love and unity,
 Since we left old mystic Babylon
 To sound the jubilee.

We're now united in one band,
 Believing Christ is just at hand
 To reward his faithful children
 Who are glad their Lord to see;
 Bless the Lord our souls are
 happy
 While we sound the jubilee.

Though opposition waxes strong,
 Yet still the battle won't be long;
 Our blessed Lord is coming,
 "His glory we shall see;"
 Keep up good courage

brethren—
 This year's the jubilee.

If Satan comes to tempt your
 mind,
 Then meet him with these blessed
 lines,
 Saying, "Get behind me, Satan,"
 I have naught to do with thee;
 I have got my soul converted,
 And I'll sound the jubilee.

The battle is not to the strong,
 The weak may sing the conquer-
 or's song;
 I've been through the fiery fur-
 nace,
 And no harm was done to me,
 I came out with stronger evidence

This year's the jubilee.

A little longer here below,
 And home to glory we will go;
 I believe it! I believe it!
 Hallelujah, I am free
 From all sectarian
 prejudice—
 This year's the jubilee.

We'll soon remove to that blest
 shore,
 And shout and sing forever
 more,
 Where the wicked cannot enter
 To disturb our harmony;
 But we'll wear the crowns of
 glory
 With our God eternally."